



"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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[HALF IN ADV.]

From the Christian Herald. THE PULPIT AND THE PRESS.

How wonderful are the works and ways of God in his moral government of this fallen world! How rich the display of his wisdom and goodness which strike the eye on every hand, and challenge our warmest returns of gratitude and praise! To the indulgence of these reflections, I beg leave to invite the readers of the Christian Herald, as a suitable exercise to commence the present volume, and immediately precede the devotions of the closet. To the serious contemplative mind—to the heart susceptible of the impressions of Divine truth, and glowing with love to God and man, no subject can be more interesting. It is calculated to awaken a spirit of humbling, grateful, animating reflection, which, in its wide range, will take in present enjoyment, remembrance of past mercies, and anticipation of future blessings.

The government of God is as benevolent as his nature—unchangeable as his being, and unlimited as his works.—It is the united display of all his perfections, in the production of their proper fruits. It is that sensible medium by which the Divine character is diffused and acted out. In a word, it is the visible portraiture of the invisible God, drawn by his own hand, and corresponding in all its parts, with the most perfect exactness to its infinite original.

In meditating upon the infinite goodness of God to man, as displayed in the fruits of Divine benevolence, my attention is arrested, and my mind absorbed, in viewing the means of knowledge which his wisdom has appointed, and his goodness bestowed; to enlighten the ignorance, counteract the depravity, and insure the happiness of miserable man. Among these, the *Pulpit and the Press* stand pre-eminent. These are confessedly, the grand means of diffusing the light of Divine truth—of extending the knowledge of gospel salvation, and recovering a sinful world from the ruins of apostasy. Without them all other means would be totally inadequate, weak and inefficient; and the benevolent heart be left to sigh in vain, over the perishing heathen. The kingdom of God is a kingdom of means, and those which he hath chosen and appointed are the wisest and best; and those only by which he will effect the purpose of his grace. That a preached gospel is a Divine institution, is a truth attested by God's word and providence, and sealed by the witnessing agency of his Spirit. Long and ineffectually were the means of human invention tried, by ancient heathen philosophers and moralists, to meliorate the state of the world, and recover sinful man to virtue and moral goodness.—

And how slow and circumscribed too, was the march of all their means—with no other vehicle of knowledge but manuscript communications to diffuse their false light. Few only could read, and few of them possess books. But lo, the kindness of God our Saviour has appeared. A preached gospel was instituted—the invaluable, divine art of printing discovered, and has become a

common blessing through the civilized world.—“For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” Preaching the gospel is a divine institution—printing it, is no less so, as it is a necessary accompaniment, an essential part of the same plan, and indispensably requisite to give effect to the same end. The one was instituted by God's word—the other as clearly appointed by his providence. They are kindred offices. The *Pulpit and the Press* are inseparably connected, and as it were identified in each other.—The press is as necessary to the pulpit as agriculture and the arts are to commerce. The Christian minister and the Christian printer march hand in hand—mutually support and strengthen each other—are fellow labourers in the same service, and for the accomplishment of the same great and important end. Whatever may be said in commendation of a preached gospel, (and it cannot be too highly valued) necessarily connects with it the services of the press. Whence our precious Bibles? Whence all the religious and instructive books, with which the gospel world is so abundantly stored?—Whence the means of knowledge to our colleges and Theological Seminaries?—Whence the religious tracts, those “winged messengers” that make their way to the hearts of the ignorant and vicious, and bring the wandering sinner home to his God? Whence those weekly and monthly vehicles of religious intelligence and practical piety which flow through our country in every direction, to instruct and gladden the heart of the Christian, and quicken the voice of prayer and praise in every community? Whence are the six hundred millions of perishing heathen, and the numberless destitute of our country, to be supplied with the word of life? Whence the various benevolent institutions of the present day to derive their means of doing good, and of evangelizing the world? FROM THE PRESS. The press then, is to be regarded with a sacred veneration, and supported, or the pulpit falls. A part of our property therefore, should be considered sacred to the press, as due to God and the Redeemer's cause.—The claim of well conducted periodical religious publications, to the encouragement and support of the Christian public, appears of nearly the same kind with that of the Christian ministry, and to stand in reason and conscience, upon the same ground.

The importance of the Press—the benefits which have resulted, and which are still expected, from periodical religious publications, cannot be more fully illustrated, nor more highly appreciated, than by taking a view of the present state and prospects of the world, upon the large millennial scale. We live in a wonderful day—in the most interesting and eventful period which the people of God have ever witnessed. Astonishing preparations are rapidly advancing for the most glorious events to the Church. Every circumstance

in Providence is calculated to excite the prayers, the exertions and the hopes of Christians. The whole resource of human means is fast exploring—successfully springing into action, in an astonishing scene of new, vigorous and varied enterprise. Much is already done, and we see the means and spirit of action increasing with the progress of the work; to effect great things which yet remain to be done, Missionary and Bible Societies, and various other benevolent institutions, are formed and forming, and pouring their tributary streams into this mighty river of God, till it shall swell and spread, and water the whole world. The long neglected sons of the ocean, are now receiving Bibles and Tracts, and religious instruction; and the first fruits of the sea are gathering into the Redeemer's kingdom. The waste places of Jerusalem are rebuilding, and the wilderness begins to blossom. The Holy Scriptures are translating and printing in every language; spreading to every land. (O! thank heaven for the blessing of the press.) The missionaries of the gospel are going forth in every direction—traversing trackless deserts, and crossing the widest oceans, to testify the gospel of the grace of God, and publish the glad tidings of salvation to the heathen. The light breaks forth in the east. The morning star of the millennial day has risen. Ethiopia begins to stretch forth her hands unto God, and the isles wait for and receive his law. The first ripe fruits of the universal harvest of Jews and Gentiles are now gathering. The ransomed of the Lord are returning to Zion, with songs and everlasting joy on their heads. The world's grand jubilee approaches.—The gospel trumpet is blown. It will sound long and loud; it will be heard to the remotest clime; it will call all nations to the standard of Christ, and the blessings of his salvation. God's truth and faithfulness are pledged. He has promised, and will perform: he will make bare his holy arm in the eyes of all the nations. All the ends of the earth shall see the salvation of our God.—“And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High.”

INTERESTING NARRATIVE.

Of the first success of the Moravian Missionaries in converting the Calmuc Tartars to Christianity, and introducing them to settled and civilized habits of life.

More than seventy years ago, a Mission was begun by the Moravian Brethren among the Calmuc Tartars, which after a short trial, was necessarily abandoned; but the object itself was never abandoned. Failing in the direct attempt to plant the Gospel among these fierce and restless barbarians, in the year 1765, a colony was established on the banks of the Wolga, to which various families and individuals from German Congregations emigrated; and the place, which they called Sarepta, is now one of the most considerable of the Brethren's settlements. The station was expressly occupied for the purpose of cultivating a friendly intercourse with the numerous hordes that frequent the neighbourhood, till the time should come when they would hearken to the Gospel. Though no

opportunity of preaching Christ to these Gentiles, was neglected, all instruction seemed to be vain, till within a few years past, when the way was opened for the renewal of a regular Mission among them. Since then, several brethren wandering or sojourning with them, as they roved or rested, in the adjacent region, have been diligently endeavouring to teach them the truth as it is in Jesus; and by the blessing of the Lord, now one, and then another among the Calmucs, have had their hearts opened and their minds enlightened by the Holy Spirit. So gently, yet so safely, hath the good Shepherd led these lost sheep, after he had found them in the wilderness, that their lives being endangered from the wolves among their countrymen; on account of their christian profession, they were moved to take a step, perhaps unexampled among their tribes, who are rovers from their birth—to leave the horde, and settle upon a little island in the Wolga, near Sarepta, where, under the eyes of their teachers, and the protection of the emperor Alexander, they hoped to live quiet and peaceable lives, in all godliness and honesty. This migration has been effected, and the desolate island is now inhabited by a class of people hitherto unknown in the history of man—Tartars become Christians, and settled upon one spot for the purpose of agriculture and commerce! It was on a stormy evening that these firstlings of the Calmuc race arrived on the land belonging to the colony of Sarepta. Their teacher, brother Schill, on horseback, led their march; he was accompanied by several of the heads of families, and followed by the main body of the men on foot. Behind these came the camels, three in number, loaded after the manner of the East, with tent-skins and furniture, on which the women were seated. The next objects in the procession were two Calmuc carts drawn by horses, and another drawn by a bullock, likewise loaded with tent skins and furniture, on which the young children were placed, while the elder walked by their side. Some of the stoutest boys brought up the rear, driving before them seventy head of cattle, sheep, and goats. Their march lay along the banks of the river, and a boat, containing a small party, accompanied it on the stream. The evening grew calm, and the sun was set before they had all reached the end of their pilgrimage. It was a spectacle never witnessed on earth before, and surely there was joy in heaven among the angels of God over these sinners that thus repented. Day after day, before they had taken full possession of their island the brethren and sisters, young and old, from Sarepta, visited the encampment of the fugitives, and bade them welcome in the name of the Lord. They had pitched their tents about three miles from the village, and there they abode, hearing the word of God preached, praying, and praising him, both in the great assembly, and in their family circles. Among their visitors was the venerable brother Steinman, eighty-three years of age, and one of the first settlers at Sarepta. He, as well as the few surviving fathers of the colony, had never forgotten the original purpose of the place—to be a frontier post on the verge of the kingdom of darkness, from which to send glad tidings of salvation into the heart of Asia. For this consummation he and they had been offering up daily prayers, for more than half a century. When therefore, he heard the arrival of this company of Calmuc confessors, the patriarch seized his staff, which he had long laid aside, and notwithstanding the distance and his infirmities, by the help of friends who supported his steps, he reached the camp. There, after beholding with his own eyes what God had wrought for these savages, and having

heard them sing, in their native tongue, various hymns that spoke of the sufferings of Christ and the glory that should follow, he broke out into a transport of joy, and returned home, thanking as blessing God. Two days afterward he closed his eyes, and departed in peace having seen the salvation of the Lord thus come to the outcasts of Tartary.

HERALD.

BOSTON, THURSDAY, AUGUST 7

The editor of the "Christian Intelligencer," a paper devoted to the Universal doctrine, published in Portland, complains that we have not used him fairly, in our remarks, in our 27th number; and hints "that we are destitute of decorum and truth," because, he says, we insinuated and attempted to make people believe that he maintained and attributed, in his fourth number, to Dr. Clarke, "the demoralizing sentiment, that the profane swearer, the murderer, the adulterer, the blasphemer, were on an equal footing and entitled to a seat in heaven, while they remain impenitent, with those humble believers, who have prayerfully and watchfully attempted to discharge their duties to God, their neighbour and themselves." If that editor had exercised as much candour in perusing our remarks, as he does zeal in propagating his doctrines, he would, perhaps, have been disposed to have done us justice. We would recommend to him, first to cast the beam out of his own eye, before he attempts to pull the mote from his brother's.

The assertion is false, we never made an insinuation of the kind, as applicable to him, but to certain doctrines held by some of his sect. We know not to what class of universalists he attaches himself; whether to the Restitutionists or to those who disbelieve all future punishment. We believe the peculiar sentiments of both, have a demoralizing tendency, upon certain classes in society, though not in an equal degree. Time has not yet sufficiently tested the truth of the remark; but the unexampled increase of such sentiments in New-England, within a few years, is truly alarming to every pious mind, and calls for much greater animadversion from the pulpit and the press, than is generally bestowed upon it. We should repel the enemy at the first approach and not suffer him to get possession of the field.

Mr. Streeter says, "We maintain the inseparable connection between sin and misery, impenitence and torment, which preclude the bare possibility of a man's entering heaven while he remains impenitent." All this is very well; but has he no reserve in this? Does he view this sentiment in the general acceptance of it, agreeably to sound reason and the plain declaration of scripture, independently of sophistry? We cannot learn from his remarks, what his views are, of "misery and torment," whether the impenitent sinner is to receive all his punishment in this world, or in the world to come. We know it to be a favourite doctrine of some, and if we are not greatly mistaken, it has been advanced by one of their most popular preachers, "that the most atrocious crimes are atoned for by the pains of Death." It was against this doctrine our insinuation, as Mr. S. calls it, was levelled. Of all the sentiments, embraced by any modern sect, calling themselves christians, we do consider this the most dangerous and demoralizing; of the two characters, the honest infidel would be preferred in our fellowship and esteem, to the man who could seriously and deliberately embrace them. It is, in effect, placing the notorious villain, on an equal footing with the most eminent saint, which is not only an abominable doctrine, (on which Mr. S. places great emphasis) but absurd in the extreme. From the tenor of the remarks occasionally given in the Intelligencer, we are led to have more charity for Mr. S. than to believe that he would harbour a sentiment of the kind. We have no reason to impeach his sincerity, or his piety; it is to the doctrine which is embraced by some of his denomination, that we at this time particularly allude; and which, we have no doubt, if he really believes he would think inexpedient to promulgate. We presume he will not tax us of being "destitute of decorum and truth," if we say that we have often heard the immoral offender, when reproved by some pious person, reply in the following manner, "let me do as I please, I have my punishment as I progress in life, I will take my pleasure in my own way, for after death I shall be as good as you. All the hell we have is in this world." Now the real tendency and nature of such doctrines, we consider truly alarming and subversive of the best interests and bonds of society; as such

it is the imperious duty of every pious and good man to bear testimony against them.— If Mr. S. embraces different sentiments let him honestly and unapologetically declare them, until this is done, many, through ignorance, or want of due discrimination, may attribute that to him which is not justly his due.

FOR ZION'S HERALD.

CAMP MEETINGS.—No. 2.

In my first number I introduced this subject, as one on which there would be many opinions, among those who read what I had to say upon it. But as there is to be a camp meeting in a few days, (Aug. 18) at Marshfield, which will no doubt be attended by many who read these remarks, I shall now write with a view to that meeting in particular. From the situation of the camp-ground in Marshfield, being easy of access both by land and water, and being in the vicinity of several large towns, there will probably be, as there was last year, a numerous collection of people. To suppose that all who go there will behave in a serious, christian manner, or even that they will all conduct as Gentlemen and Ladies, would argue ignorance both of human nature and of camp-meetings. In an assembly of from three to five thousand people, collected on such an occasion, there will be found some of almost every class and description, which the adjacent country contains. They will come both from the immediate vicinity of the ground, and from places twenty, forty, sixty or more miles distant. The rich and the great, the learned and reverend, the pious, the enquiring mourner, and some of refined taste and manners, will either visit the spot occasionally, or tarry during the meeting.— But while these respectable classes visit or stay upon the ground, we shall have occasion to exercise patience, meekness, wisdom and firmness, and perhaps legal authority, towards the dissolute and abandoned, who may haunt the place of our devotions. Let it here be distinctly understood, we value no man for his cloth. If a man in the dress of a gentleman, behaves indecently and rudely at our meetings, we take his character from his behaviour, not from the expensiveness or gaiety of his apparel.

But, as very many who will probably visit Marshfield camp-meeting, or stay through the whole of it, are not much acquainted with the order of our exercises and our regulations at such meetings, I will drop a few hints for their consideration, which if duly regarded may be useful, and the meeting will probably be more pleasing and profitable to them. I shall also add some serious advice, for the benefit of all who may go to the meeting.

1. Be on the ground at the commencement of the meeting if you can, and do not go from the ground, (except to lodge,) until the tents are struck. By this means you will be a more competent judge of the propriety, expediency and benefit of camp meetings; and if you get good, may certainly be in the way to get more good by constant than by occasional waiting upon God.

2. Be strictly attentive to the established Rules and Regulations of the meeting which will be read from the stand, or may easily be known by enquiring of either of the officiating ministers. By so doing you will not only act the part of a gentleman, but you will also oblige the managers, or conductors of the meeting, and evince that you are well disposed and civil, if you are not religious; you will also, to be consistent, manifest your disapprobation of any rudeness or indecency in others.

3. Beware of making up your mind hastily concerning the meeting. Every thing in religion is to be tried by the Bible. Perhaps you have taken your opinions too much from others. But go to that old fashioned book, and compare all you see and hear with what you there find. Give up prepossession.— Give up pride, and carnal reason, and seek only that wisdom which is from above.

4. Pray much. But perhaps this is new business: if so, it is high time to begin. If you lack wisdom, ask it of God. If you want the spirit of prayer, that also is his gift: ask and you shall receive. Perhaps you are cold and unfeeling: so much the more need then of praying, even till your heart is warm and engaged: then you will love to pray. Possibly you are backslidden: at this meeting then seek God with all your heart; it is a favourable time for you to recover your first love. It may be you are a hardened sinner; and having outlived many reformatory around you, and resisted many calls and warnings, you may think your case hopeless. But you are yet out of perdition; therefore hope, and beg for your life, that insulted

heaven may yet shew mercy to you, who are on the verge of the bottomless pit.

5. Avoid excessive curiosity. You may indeed critically examine the ground, the tents, the stand, seats, &c.; but do this when you first enter the encampment, and then remember you are in the house of God; a place, (for the time being,) consecrated to his worship. All idle and impertinent staring, gazing, strolling about, &c., ill becomes a gentleman, much less a christian. Satisfy a becoming curiosity when you first get there, and then employ your mind in devotion.

6. In such a place and in such a multitude you must watch, or your mind will be scattered, confused, and unprofitable. Bring your thoughts home, and keep them there. Consider, you came here to worship God: but how do you worship him? By running from place to place, and by seeing and hearing only, or by meditating, praying, and seeking him in all the appointed means? Don't suffer your thoughts to ramble away on a thousand things abroad, when your own poor soul is so much in need of one thing—grace.

7. Camp-meetings present great privileges; but many are not much profited by them, because they do not improve them. They give way to temptations, to worldly cares, vain reasonings and doubts, to pride, unbelief, the fear of man, lightness, carelessness, &c. Hence all the preaching, exhorting, praying and praising God, does them little good. They are unhappy, wish themselves at home, and think they will never go to such a meeting again. But if they look to God earnestly, he will remember them for good: he will take away their difficulties, or enable them to overcome all, and they shall go home praising him.

8. When the meeting breaks up, perhaps you are happy: then watch and pray, and you shall continue so. But it may be your soul is not yet supplied with what you wanted. You wanted pardoning, restoring, quickening or sanctifying grace: or you desired God's blessing on some who were there, and are coming away as they went. You mourn and are tempted to be discouraged. But faint not. The Lord will go with you to your dwellings, and there he will most certainly bless you, if you wait upon him.

Finally; at camp-meeting you say, do, feel, see and hear, that for which you must give an account at the bar of God. Therefore take heed, and govern and prepare yourself accordingly.

EVANGELICUS.

FOR THE HERALD.

Mr. Editor,

Sir—Having seen in your paper an account of Mr. Eliphalet Case's confession of faith; I concluded the mask was thrown off and the principles of Universalism developed.

I have long believed that Universalism as generally received, and Deism were twin daughters. I think now, Sir, this is acknowledged and sanctioned. We suppose that Mr. Case and the Editor of the Universalist Magazine, were harmonious in their views; also that these were the views of the majority of the sect. Mr. Case has no faith in supernatural conversions, neither had Bolingbroke, Voltaire, or Thomas Paine. Is not a belief in supernatural conversions, the grand and most prominent distinction between natural and revealed religion? This it is which makes it necessary for our religion to claim supernatural origin and to be under a divine superintendancy. Natural conversions may be accomplished with nothing more than human power or ability; every thing that is effected by them is within the narrow limits of a finite being. Such a religion can in no wise depend on the death of Christ as a sacrifice for sin, or the word of God for a rule of faith, or the Holy Ghost for our sanctifier. This religion teaches us to look into the volume of nature and learn the character of nature's God, into the human soul, and there find the rule of our conduct. It exalts in finding man abundantly competent for the discharge of all the obligations he is under to his Creator, independent of a supernatural agency. Is this the new Philosophy with which Universalists would irradiate our moral horizon? Philosophy as ancient as the days of Noah, the Philosophy of the Gentile world was influenced by, when they were without God and evangelical hope, when they "changed the glory of the incorruptible God, into an image made like so corruptible man, and to birds, and four footed beasts and creeping things."

When they did not like to retain God in their knowledge, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; HATERS of God, despisers of

provid, boasters, disobedient to parents, without understanding, covenant breakers, without natural affection. Is this the light that is to afford us such pleasing views of Deity that we shall be irresistibly moved to obedience? Will this remove those supposed inharmonious notions that have led to melancholy and despair? Many, no doubt have been drawn into a belief of universalism from a supposition that it was a system that opposed some objectionable parts of Calvinism. Others that it was distinguished from the orthodox faith merely by rejecting endless punishment; but we now see the subject assumes a different character, it is a system radically different from christianity, a difference of infinite magnitude, no less than the difference between natural and supernatural religion: May we not then, without being charged with an illiberal spirit, or want of charity, caution our fellow men against the influence of this doctrine—Not on account of its being erroneous in this or that particular, but as radically false; as a system of infidelity; one that aims at the destruction of the most grand and noble institution Heaven ever afforded guilty man. Should we not be more especially on our guard, as this poison is presented in a professedly sacred cup? This strange fire is said to be taken from the Heavenly altar. Let the friends of the adorable Jesus then continue to say "Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting."

AN OBSERVER.

From the Family Visitor.

REVIVAL OF RELIGION.

Buckingham Circuit, July 11, 1823.

Mr. Pollard,—As I esteem it to be the duty of the friends of Zion to do every thing in their power for the diffusion of religious knowledge, and the advancement of the Redeemer's kingdom in the world, and as I consider nothing better calculated to stir up the people to a concern for their souls, than hearing of the work of God in different places, I send you a short account of a revival of religion in the lower end of Buckingham county, (Va.) for publication in the Family Visitor.

I am yours, &c.

HENRY ALLEY.

I came on the circuit, early in May, and at my first appointment at Salem meeting-house, in the lower part of the circuit, found the people of God much engaged, and some others seeking the salvation of their souls, one of whom that day professed to obtain justifying faith. At my next appointment a few more appeared to have engaged in the work, and we had the shout of a heaven-born soul. Shortly after this, a circumstance took place, which I consider as having some connexion with the revival, which was the sudden and unexpected death of three members of one family in a few weeks, living in a half mile of the meeting-house. The family and neighbours were stirred up to a sense of the necessity of a preparation for death, and brother M. M. Langhorn, an uncommonly zealous and useful preacher in the neighbourhood, was requested to have an evening meeting at the house. About forty people assembled, and an awful solemnity rested on every countenance. In a few minutes after the service commenced, the people were so much affected that the preacher tried in vain to proceed with his discourse.—Mourners cried aloud for mercy, and the Lord was present to heal. Two were enabled to declare that God, for Christ's sake, had forgiven their sins. Another meeting was appointed which was attended with similar consequences. Several found peace; and others adopted the language of the poet,

With thee all night I mean to stay,
And wrestle till the break of day.

The meeting continued all night, and the dawn of morning found some of the seekers on their knees pleading for mercy. The next Sabbath they had a prayer meeting at the meeting house, where two more professed to obtain religion. And the Saturday following, according to appointment, we met at my two-days meeting at the same meeting house. The house was well filled on Saturday. Brother Samuel Venable delivered an interesting discourse on Jude i. 3. After preaching, about a dozen came forward to be prayed for, earnestly groaning for redemption by the blood of Jesus. Prayer was again and again offered up in their behalf. And before we left the house, three passed from death unto life and were happy in the Lord. At nine o'clock on the morning of the Sabbath, we met to commemorate

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FROM SPAIN.

the sufferings and death of our adorable Saviour, and enjoyed a gracious season of refreshing from his presence. The mourners were then invited to assemble at the altar, when about twenty came forward to a throne of grace with strong cries and tears to the Lord for mercy. The people of God united their petitions in the behalf of the distressed, and continued in the exercise of devotion until eleven o'clock, which was the hour of public preaching. As the house could not contain the people, I stood in the door and addressed the congregation, both in the house and out of doors on these words of our Lord, "Him that cometh to me I will in no wise cast out." Deep solemnity and serious attention were visible in the congregation, and before the sermon was ended, one, who in the morning, was mourning on account of her sins, was made to rejoice in the God of her salvation. The meeting continued until a late hour in the evening and five more found Him of whom Moses and the Prophets wrote.

While sinners trembled like Belshazzar, and felt overwhelmed with the mighty power of God, several who had hitherto stood as spectators, now approached the altar, and falling on their knees begged the prayers of Christians, and when it was so late that we were obliged to conclude the meeting for the evening, we resolved to continue it the next day. Early the next morning the people met; the congregation was smaller than on either of the preceding days, but truly the last day was the great day of the feast. We had preaching at eleven o'clock by S. Venable, who addressed the audience from Acts xxiv 16. The word was attended with uncommon power. Christians were filled with a flame of holy love, and many shouted aloud the praises of the Redeemer. The penitent seekers poured out their souls in fervent prayer; and the few, who would not bow down at the foot of the cross, were compelled to leave the house. Not a dry eye nor a careless countenance was to be seen, and before the meeting concluded thirteen more could testify that Christ had power on earth to forgive sins: making in all twenty two converts in the course of the meeting, and thirty two in the course of a few weeks. A great many went away earnestly seeking the salvation of their souls. It may be well to remark that the work was principally among the most respectable inhabitants of the neighbourhood, men and women of good standing in society. We were assisted in our labours by a few of our Presbyterian brethren, among whom was Major B. Allen, who was active, zealous and useful. A circumstance somewhat remarkable occurred on Monday. A young man came up to be prayed for, but after the expiration of a few minutes he arose, staggered out of the house and set off home. Major Allen pursued, overtook, and brought him to the altar again. He has not found peace yet. The work is going on. The time to favour Zion is come. Glory to God for the gift of his Son, through whom we may be saved, both here and hereafter.

Effects of Bible Societies.—"The Bible has been translated and circulated, whole or in part, in 139 languages and dialects, of which 43 are reprints, 8 re-translations, and 88 entirely new translations into languages in which the Scriptures had never been printed before the establishment of Bible Societies. The British and Foreign Bible Society has expended in this great work; \$4,438,000, and has, together with the continental Societies, issued the almost incredible number of Six Millions and Fifty-six Thousand Bibles and Testaments. These Societies have opposed to infidelity a host of influential witnesses, claiming their belief in the Holy Scriptures—they have introduced the Bible into the dwellings of the poor, thus furnishing the most effectual antidote to irreligious and licentious writings: they have roused the attention of a thoughtless world to the momentous concerns of eternity, and to the study of that word which reveals the only way to peace and salvation;" and they have bound together in the bonds of Christian amity and sympathy, the most distant nations, and the most discordant sects; and directed their resources and their energies to the dissemination of the Oracles of the one living and true God."

The Desert blossoming.—Proposals are open at Florence, Alabama, for erecting a Methodist meeting-house. Five years ago, this thriving town was the property of the Chickasaw Indians, and common with the adjacent wilderness. It now contains one or two hundred houses, some of which are of brick, large and elegant, and gives employment to six or eight steam boats.

Highly interesting intelligence has been received from Cadiz, as late as June 18th.—The Spanish King, Cortes, and Ministers, arrived in Cadiz on the 14th June, and were received with loud acclamations, and the city's keys were presented to the King.—The King left Seville, on the 12th, after a short conflict with the Cortes on the subject of his removal. They had previously sent a committee to inform him of the risk he ran of falling into the hands of the French if he remained in Seville, and that imperious circumstances required that he should forthwith repair to the strong hold of Cadiz. Ferdinand answered, that "his conscience and love for his people as a King, would not allow him to go; but that as an individual he would make any kind of sacrifice." This answer being reported to the Cortes, they proceeded to the choice of a Regency, of which Valdes was the President, agreeably to a provision of the Constitution. The King escorted by 6000 troops, was hurried off to Cadiz, followed by the Regency, Cortes, &c. The appointment of the Regency was temporary—its object being the forcible removal of the King. On the 16th the Regency was dissolved; and the King being in safety in Cadiz, was restored to his authority.

On the departure of the troops and Cortes from Seville, the People rose en masse in favor of the Counter-Revolution, abolished the municipal authorities, and committed immense excesses on the property of the emigrant Constitutionalists; they were afterwards fired upon and dispersed by Gen. Lopez Banos, who made a forced march on the city, and who levied a contribution of 50,000 dollars on the Clergy, as a retribution for the excesses of the populace. It appeared, however, by Cadiz accounts, that the Constitutional forces had abandoned Seville. There were no official account that the French had reached Seville. Reports stated, that they entered the city on the 20th.

At the last date the Cortes were in session at Cadiz, in the same hall wherein the Constitution was framed in 1812. All the Spanish papers and letters announced, that the Cortes and the Cadiz authorities, were resolved to defend that "impregnable citadel of freedom, and cradle of the Constitution" to the last extremity.

Gen. Don Gaspar Vigodet commanded in Cadiz, and had given orders for the most vigorous operations for strengthening its defenses; and it was proposed to establish a committee of Public Safety to detect and expel spies and traitors.

PORTUGAL.

Lisbon, June 12. The following Decree has been issued by the King:—

ROYAL DECREE.

"Considering the manful resolution taken on the 27th May of the present year, by the Infant Don Miguel, my beloved and estimable son, and the fidelity with which he carried it into effect, laying thus the foundation of the great events which have resulted in the overthrow of a violent and anarchical system—considering also the liberty which I now enjoy, to give my subjects a constitution in analogy with their customs and manners, and more conformable to the representative constitutions of other monarchies of Europe—and wishing to give the said Infant an additional proof of the confidence I have in him, I have resolved that he shall be called in to the department of war, when any important business relating to the army is under discussion."

Lisbon, June 11. When the King made his triumphal entry into this city on the 5th, the People, among whom were many Colonels, Captains, and other officers of the army and navy, unharnessed the mules from the royal carriage, and drew it a considerable distance. The names of these loyal subjects have been published.

The King by decree, has called back all the arms, &c. delivered to the national guards to keep order in the city.

The new order of things in this kingdom meets with no resistance in any part, but on the contrary is hailed with enthusiasm.

On the 11th the King abrogated the Convention of March last with Spain, and has forbidden the entrance of any Spanish armed force into Portugal.

His Faithful Majesty has taken orders to re-establish as speedily as possible, the relations of friendship and national interest, with all the Sovereigns of Europe.

Advices from Key West to the 20th July, announce that Com. Porter's squadron continued all well.

DAMAGE BY LIGHTNING.

For nearly a fortnight past, most parts of our country have been visited by copious showers, attended with much thunder and sharp lightning, and we have several reports of damage by the latter. In addition to the obituary notice from Beverly, we learn that a barn, and its contents were destroyed on Monday evening in Lexington.—On the same evening, the valuable barn of Major S. Johnson, of East-Bridgewater, was struck, and entirely consumed with from 12 to 14 tons of hay and oats, two valuable horses, two chaises, several harnesses, and all his valuable farming utensils. On the next morning the remains of a human body was discovered among the embers, which proved to be that of a man calling himself Simeon Davis, of New York, travelling thither from Penobscot, and who probably retired to the barn for protection from the tempest, and lost his life.

In Beverly, on Monday afternoon Mrs. Deborah Carrico, age 40. killed by lightning. The electric fluid first struck the chimney, at which it appears to have separated, and proceeded in opposite directions, as the roof on both sides is very much shattered. In its progress down the south-western side it was attracted by a saw, hanging in the garret, one end of which touched the roof. It then proceeded in a perpendicular direction, perforated a small hole through the chamber floor, and struck the head of the deceased, who was standing at a closet door directly under its descent. A wound was inflicted on one side of the head, and marks of its progress were visible on the back of the deceased, as well as on her clothes, which with her hair were much scorched. From this point the fluid appears to have scattered in all directions; for many parts of the building are in ruins—floors ripped up, plastering stripped off, doors torn from their hinges, crockery scattered and broken, and looking glasses fractured. There was another lady sitting by the window in the same room with the deceased; who remained wholly uninjured.

Another house within a few rods of this was greatly shattered by the next discharge of the fluid. A lady and her child, who were sitting at the window, were considerably injured, though not so as to be thought dangerous. For many years we have not heard such heavy thunder, or seen such terrific lightning.

Tow Cloth.—There is no article of domestic manufacture so much wanted as stout Tow Cloth. The filling and the warp should be of equal firmness and size, and full forty inches wide, as this article is principally wanted for bailing up Domestic Cotton Goods. It need not be very fine, but it should be very stout and firm. Our New-Hampshire friends are particularly requested to attend to these remarks, as the Tow Cloth which comes from that State is so thin and sleazy that no manufacturer of Cotton Goods will buy it.

New-York, Aug. 3. Yesterday, Dr. Walsh of Lansingburg, accused of having murdered John Wynne, of Georgia, and for whose apprehension a reward of \$2000 was offered by the Governor of that State, was apprehended on board the steamboat *Firefly*, bound to Hudson, by a Mr. Miter, an old acquaintance of the Doctor, and who had informed him of the reward offered for his detection; but afterwards, on reflection, went in pursuit of him, had him apprehended, and committed to jail.

The U. S. sch. Terrier, Lt. Rose, one of Com. Porter's squadron, arrived in Hampton Roads, on the 28th ult. after a passage of 6 days, from Allenton, Key West.—Lt. Vallotte, of the U. S. sch. Fox, came in the Terrier, as bearer of despatches from Com. Porter. From him we learn that Com. Porter was in good health, and left Allenton for Key Vacas, on the morning of the Terrier's sailing. All the officers of the squadron were well. The only vessels left at K. West were the Hornet, the Sea Gull, and schrs. Wenzel and Fox.

When the new Turkish fleet was on the point of sailing from Constantinople, in April, the English and Austrian Plenipotentiaries, near the Porte, went on board the Admiral's ship, and very solemnly exhorted the Capt. Pacha to practice forbearance and humanity towards the deluded Greeks; which the Pacha did most solemnly promise.

The daughter of a Greek, called Spatar has recruited, by her enthusiastic eloquence, sixteen companies of 50 men each, placed herself at their head and proceeded with them to Napoli di Romania.

BOAT FOUND.—Picked up on the 12th July. 6 miles West from Gay Head, Martha's Vineyard, a clunch work Boat, about 25 feet long, had apparently been loaded with Clay, and supposed to have drifted from Gay Head or vicinity.—The owners can have her on application to the subscriber, by letter, giving a particular description of said boat and paying charges.

JAMES GLOVER.

Oyster Ponds, Long Island, July 20.

MARRIED.

In New York, John Greenwood Esq Counsellor at Law, to Miss Catharine, daughter of Mr. James Dobbin.

In New Charleston, Mr. Otis Fall to Miss Sophronia Norcross.

In Lynn, Mr. Joseph Paine to Miss Sarah Lindsey.

In Salem, Mr. Joseph Francis to Miss Mercy Curtis.

In this city, on Sunday evening by the Rev. Mr. Sabine, Mr. George W. Edmonds to Miss Mary Ann Simonds, both of this city.

On Sunday evening last, Mr. Wm. Murray to Miss Eliza H. Classen, both of this city.

In Salem, Mr. Samuel N. Abbott, merchant, to Miss Mary A. Francis, both of Salem; Mr. Purchase Jewett to Miss Eliza Bailey; Mr. Wm. Holland to Miss Alice Saunderson.

In Providence, Mr. George Fisher to Miss Ann Eliza Chaffee.

In Pawtucket, Mr. James S. Bradburn to Miss Ann C. Lackey; Mr. Joseph D. Kent to Miss Hannah H. Baxter, both of Cumberland; Mr. John Burr 2d, to Miss Eliza A. Harris.

DIED.

In this city, on Sunday evening, Mrs. Susannah Taylor, aged 64.

Mrs. Martha Henly.

In Cambridge, on the 26th ult. James Clay Gray, aged 11, son of Wm. R. Gray Esq. He was accidentally drowned while bathing with a younger brother.

In Cambridge, on Friday last, Mrs. Mary Bartlett, widow of the late Samuel Bartlett, Esq. aged 72.

In West Cambridge, Mr. George Cutter aged 22.

In Cambridge, on Sunday morning last, Mrs. Ann Jepson, aged 90, widow of the late John J. of this city.

In Ashby, Mr. Stephen Patch 74.

In Marblehead, Capt. Nathaniel Gardner aged 48.

In Gloucester, suddenly, Mr. Joseph Den-den, 73.

In Fairfield, Capt. George Clark, late of Waterville, aged 48.

In Wickford, Capt. George Tennant aged 80.

In Concord, N. H. Capt. Timothy Dow, aged 39.

In Hartford, Con. Mr. Barzillai Hudson aged 82.

NEW CLOTHING STORE.

ANDREW BARR, TAILOR.

INFORMS his friends and the public, that he has opened his Clothing Warehouse, at No. 1, Spear's Building, opposite the United States Branch Bank, Congress-street.

A. B. intends to pay every attention in procuring fashions of the latest date.—Gentlemen who wish to purchase their own Cloths can have them made in the best manner.—All work committed to his charge, will be done with neatness, accuracy and despatch, at reduced prices.

On hand, CLOTHS, CASSIMERES, VESTINGS and ready made CLOTHING; all which he will dispose of on the most reasonable terms.

All orders from the country gratefully received, and the smallest favour thankfully acknowledged. June 12.

Book and Job Printing.

MOORE & PROWSE.

RESPECTFULLY inform their friends and the public that they continue to execute in a neat and handsome style Books, Pamphlets, Handbills, Cards, Circulars, Shop Bills, &c. at the Office of the *MECHANICS' JOURNAL* and of *ZION'S HERALD*, No. 19, CORNHILL, corner STATE STREET; entrance second door from the S. W. corner.

All orders faithfully executed—the smallest favor gratefully acknowledged.

RELIGIOUS BOOKS.

The subscribers for Benson's Commentary are informed, that the 12th number is ready for them at No. 15, Friend street.—The Methodist Magazine for July, has also arrived; the subscribers will please send for their numbers.—Just received also, from New York, and for sale, as above, in addition to books previously mentioned.

Methodist Disciplines - 37, 1-2
Doctrinal Tracts - 76

POETRY.

SATURDAY NIGHT.

(By a Journeyman Mechanic.)

Now wife, and Children, let's be gay,
My work is done, and here's the pay—
'Twas hard to earn, but never mind it,
Hope reared the Sheaf, and Peace shall bind it.

Six days I've toiled, and now we meet,
To share the welcome weekly treat
Of toast and tea, of rest and joy,
Which gained by labor, cannot cloy.

Come, ye who form my dear fireside,
My care, my comfort, and my pride—
Come now and let us close the night
In harmless sports of fond delight.

To-morrow's dawn brings blessed peace,
And all domestic joys increase
To him, who honestly maintains
That course of life which heaven ordains.

'Tween rich and poor, the difference what?
In working, or in working not—
Why then on Sunday, we're as great
As those who own a vast estate.

For on to-morrow's happy day
We shall work less, perhaps than they,
And though no dainties now afford,
What's sweet and clean will grace my board.

For which, and every blessing given,
Thankful we'll bow the knee to heaven—
In God's own house, our voices raise,
With grateful notes of prayer and praise.

These duties will not interfere,
Or cloud my brow with thoughts severe—
But still leave time enough to spend,
Or take a walk to see a friend.

Sweet's the tranquility of a heart,
Which public worship does impart—
And sweet's the field, and sweet's the road
To him whose conscience bears no load.

Thus shall the day of God designed,
Promote my health, unbend my mind;
On Monday morning, free from pain,
Cheerful, I'll go to work again.

Our life is but a lengthen'd week,
Through which with toil, for rest we seek—
And he whose labor well is past,
A joyful Sabbath comes at last.

EVENING.

Though the hues of the morning are splendid
and bright,
And her gales are fresh, and her odours
young,

And the vales seemed bathed with a living
light,

In every dew drop hung;
Though cool is the wing of the balmy air,
And though every flower is budding fair,
And the mountain waves are murmuring
where

The sweetest songs are sung;

Though noon may boast of the brightest gem,
Of her liquid light and her whelming
blaze;

And may wreath her peerless diadem,
With a circle of dazzling rays;

Though never may wealth of hallowed shrine,
Nor ocean caves, nor earthly mine,
Glitter with splendour so pure as thine,
When the magic of glory plays;

Yet the calmness of Evening is lovelier far,
When the golden sun has sunk in the sea,
And the clear blue sky, and the sparkling
star,

Speak, Lord, alone of thee.
'Tis the 'still small voice' when thou art
known,

'Tis earth half veiled, and before thy throne
Where the humbled spirit is meekly shown,
From man and his passions free.

Yes, Lord! 'tis an hour which thy spirit has
blest,
Thou hast hallowed its silence—its calm
is thine own;

And when day's giddy tumult is hush'd to rest,
Our souls breathe a holier tone;
And dreams of a brighter and happier sphere,
And of beings more pure than the purest here,
And heavenly hopes, unmingled with fear,
Descend at this hour alone.

Written in the Blank Leaf of a Lady's Com-
mon-Place Book.

Here is one leaf reserved to me,
From all thy dear memorials free.
Ah! could I thus within thy mind,
One little vacant corner find,
Where no impression yet is seen,
Where no memorial yet has been—
Oh! it should be my sweetest care,
To fix my Saviour's image there.

MISCELLANY.

FROM BUCK'S ANECDOTES.

Phil. i. 2, 22. For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

The Rev. William Tennent, an American divine, died 1777, aged 72. The following is a suitable illustration of the text for this day.

When Mr. Whitefield was last in America, Mr. Tennent paid him a visit, as he was passing through New-Jersey; and one day dined, with the other ministers, at a gentleman's house. After dinner Mr. W. adverted to the difficulties attending the gospel ministry; lamented that all their zeal availed but little; said that he was weary with the burdens of the day; declared the great consolation that in a short time his work would be done, when he should depart and be with Christ; he then appealed to the ministers if it was not their great comfort that they should go to rest. They generally assented, except Mr. T. who sat next to Mr. W. in silence; and by his countenance discovered but little pleasure in the conversation. On which Mr. W. tapping him on the knee, said, "Well brother Tennent, you are the oldest man among us, do you not rejoice to think that your time is so near at hand, when you will be called home?" Mr. T. bluntly answered, "I have no wish about it." Mr. W. pressed him again; Mr. T. again answered, "No, Sir, it is no pleasure to me at all; and if you knew your duty, it would be none to you. I have nothing to do with death, my business is to live as long as I can—as well as I can—and to serve my Master as faithfully as I can, until he shall think proper to call me home." Mr. W. still urged for an explicit answer to his question in case the time of death were left to his own choice. Mr. T. replied, "I have no choice about it; I am God's servant, and have engaged to do his business as long as he pleases to continue me therein. But, now, Brother, let me ask you a question.—What do you think I would say, if I was to send my man into the field to plough; and if at noon I should go to the field and find him lounging under a tree, and complaining, 'Master, the sun is very hot, and the ploughing hard, I am weary of the work you have appointed me, and am over-done with the heat and burden of the day. Do Master let me return home, and be discharged from this hard service?'—what would I say? why that he was a lazy fellow, that it was his business to do the work that I had appointed him, until I should think fit to call him home." The pleasant manner in which this reproof was administered rather increased the social harmony of the company: who became satisfied that it was very possible to err, even in desiring with undue earnestness "to depart and be with Christ, which in itself is far better" than to remain in this imperfect state, and that it is the duty of the Christian in this respect to say, "All the days of my appointed time will I wait till my change come."

PULPIT ELOQUENCE.

(Suggested by a local circumstance.)

Eccelesiastical history informs us of a most happy local incident, of which the great Chrysostom failed not to avail himself.—Eutropius, a man of the lowest extraction, had, by the means of a smooth insinuating manner, gained an ascendancy over the mind of the Emperor Arcadius, who having previously raised him to offices of emolument and power, had elevated him to the dignity of Consul. Invested with authority, he oppressed the people, and persecuted the church. Among the several rigorous laws and provocations that emanated from his administration, the edict that suppressed the privilege of the sanctuary gave considerable offence. The undaunted Chrysostom stood forth upon all occasions to oppose the innovating spirit of the minister.

At length the people, uniting with the army, loudly demanded his dismissal. The Emperor, who had already expressed his indignation at his conduct ordered him to retire from court with an injunction never to return. Abandoned by the Emperor, and exposed to public resentment, the wretched Eutropius fled to the Altar for that privilege he had denied to others. The Emperor sent a detachment of his guards to force him away. But the generous interposition of Chrysostom prevailed upon the commanding officer to suspend his orders till he obtained leave from the Emperor for Eutropius to partake of the privilege of the sanctuary. The next day being a great festival an unusual concourse of people thronged to the church to behold that person reduced to so

humiliating a state whose deportment in the hour of prosperity had been haughty, imperious and oppressive. The tumultuous noise which first prevailed having subsided into an awful silence Chrysostom pronounced the following discourse.

"Vanity of vanities; and all is vanity."

If ever there was a time more adopted than another for the application of these emphatic words it is most assuredly the present. Where is the splendor that environed the Consul? Where are the honors, where are the imperial distinctions that attended him? Are the festive hours of his repast to return no more? Are the days of his rejoicing departed? Where are his choristers? Where are his musicians? Has a mournful silence succeeded to the applause of the circus?—To the loud acclamations of innumerable spectators? A sudden blast has withered the lofty tree, derpoiled it of all its leaves and flowing honors, and palsied the naked branches.

Where is now your late concourse of summer friends? Where is the lengthening procession of your parasites? the felicity you enjoyed has passed away as a dream that vanishes at the dawn of day; it has passed away like the beauty of the vernal flower, it has passed away like an airy vapor before the sun, it has passed away like a cloud of dust that is scattered in the wind.

"Vanity of vanities; all is vanity." These emphatic words should be proclaimed in all public places; they should be inscribed upon the walls of every mansion; they should be imprinted on our garments; but they should be principally engraved on our hearts.

How repeatedly have I said to you Eutropius that riches are fugitive slaves! experience now informs you that they are homicides, since they are the authors of that impending danger which threatens your existence.

And to avoid being involved in the same calamity, your parasite companions and adulators, and they who experienced the beneficial part of your power, behold! they have all abandoned you; while we observe a conduct of a different tendency; we who, in the day of your prosperity patiently endured the pressure of your tyranny, in the day of your misfortune protect you with all our authority. The holy religion you have insulted and oppressed offers you an asylum, receives you into her arms and holds you to her bosom.

I do not use this language by way of exulting over the enemy who is groveling in the dust but to strengthen those who stand; not to inflame the wound that now is bleeding, but to stimulate the attention of those who have yet received no wound; not to plunge into the roaring waves the man who is shipwrecked, but to instruct those who sail with prosperous winds to escape from being exposed to the same calamity.

Taken from the secret journal of a self-observer, or confessions and familiar letters of the Rev. J. C. Lavater; author of the Essay on Physiognomy, &c. in 2 vols.

His daily rules.

The following rules shall always be before mine eyes; they shall be suspended somewhere in my study, and read and revised by me every morning and evening.

1.—I will never rise in the morning without offering thanks and prayers to God; nor without reflecting that it perhaps may be the last time.

2.—I will never begin my daily occupations, neither in the morning nor in the evening, without having previously implored God on my knees in a retired place, (at least for a few moments) to grant me his aid and blessing.

3.—I will not do nor design any thing I would omit if Jesus Christ were standing visibly before me; nothing which I might repent of at the uncertain hour of death. I will with the assistance of God, accustom myself to do every thing without exception, in the name of Jesus Christ; and as his disciples, to sigh every hour to God for the blessings of the Holy Ghost, and always to be disposed to prayer.

4.—I will read every day a chapter in the Bible, and particularly in the Gospel; and select some sentiment or other from the chapter I shall read, and revolve it frequently in my mind.

5.—Every day shall be marked, at least by one particular work of charity.

6.—I will make it every day my principle business to be useful to my family.

7.—I will never eat or drink so much as to cause the least inconvenience or hindrance in the performance of my occupations; and between meals abstain as much as possible from drinking wine and from eating (a morsel in the evening excepted.)

8.—Whithersoever I go, I will previous-

ly sigh to God that I may not commit a sin but always leave behind me something useful; the same I will do before every meal wheresoever I may take it.

9.—I will never sleep longer than eight hours at most, while in health.

10.—I will never lay down to sleep without having prayed first.

11.—In my prayers for others, which I will never omit, I will mention by name, my parents, my wife, my children, my servants, and my friends, &c.

12.—I will examine myself after these rules every night, and honestly mark in my journal the number which I have omitted; the same will I observe with regard to whatever I shall have read, transacted, said and learned. God, thou seest what I have wrote, may I be able to read it every morning with sincerity, and every night with joy, and the loud applause of my conscience.

THOU MUST DIE.

When we bring to mind this awful sentence, which has been passed upon every creature inhabiting this ball of earth, how insignificant appear the low pursuits which agitate the toiling race of man. He who has been for a series of years building airy castles, and preparing for future years of enjoyment—who has been filling his barns with plenty, and his stores with abundance—how is he astonished when to him is sent this awful summons! His proud projects vanish into emptiness, and more worthless than chaff appear those vast regions of grandeur which had called forth all the energies of his mind. Not so the Christian, who

"Has made the statutes of the Lord

His study and delight."

To him, death comes not unlooked for—he knows it is the lot of our frail nature, and he rejoices in it as the road to blessedness. Sustained by the hope of glory, he sinks not under the rendings of pain—the agonies of disease are considered as the price of his passport to a happier state, and resigned, he receives the cup of afflictions. The death of the Christian is the revival of faith. Those who stand at the bedside—who behold him throw off the shackles of mortality—his countenance beaming with heavenly smiles, and his lips uttering praise—must surely be convinced that he has followed no "cunningly devised fables"—and even sceptics must be induced to wish, that their latter end might be like his.

Sat. Eve. Post.

VAIN GLORY.

The Christian does not pray to be delivered from glory, but from vain glory.—He also is ambitious of glory, and a candidate for honor—but glory, in whose estimation?—Honor in whose judgment?—Not of those whose censures can take nothing from his innocence; whose approbation can take nothing from his guilt; whose opinions are as fickle as their actions, and their lives as transitory as their praise—who cannot search his heart, seeing that they are ignorant even of their own. The Christian, then, seeks his glory in the estimation, and his honour, in the judgment of him alone, who

"From the bright Empyrean, he sits
High-thron'd above all height, casts down
his eye,

His own works, and man's works, at once to
view."

The Eleventh Commandment.

Some years since, a clergyman being on a journey stopped one Saturday evening at a village, with a view of spending the Sabbath with the minister, who invited him to preach. The stranger requested, as preparatory to his discourse, an account of the state of his society, and was informed that it was divided in sentiment—that jealousy, discord, and hatred prevailed; and that many were displeased with their Minister, who had in vain used every method to bring them to a sense of their duty. He then retired to his study, and nothing further was said on the subject until they were on their way to church, when the stranger was asked from what text he intended to preach. "I think," said he, "I shall preach from the Eleventh Commandment." "The Eleventh Commandment?" replied the other in surprise, "there are but Ten." "I rather think," returned the stranger, "I shall preach from the Eleventh." He accordingly proceeded.

He began his exercises with that order and zeal which clearly proved him to be a man of sound judgment and deep penetration of thought; his prayer was appropriate, solemn and impressive; and the mystery was unveiled when he pronounced the following text: "A new commandment I give unto you, that you may love one another."